



文·鄧慧純 圖·莊坤儒 版面設計·胡如瑜



◆

康諾特廣場是德里的重要地標，有許多國際品牌進駐，是年輕人周末逛街的地方。Select CITYWALK購物商場已近凌晨12點了，時尚的人們還在聚餐飲酒。

但另一頭，舊德里車站裡，卻是「家徒四壁」，車站大廳一條條像睡袋的布團，是等待誤點火車的旅人。車站附近有人裹著一塊布，蜷曲在路邊，只有老狗、飛蠅伴著。

一樣的德里，多樣的面貌，難以一言蔽之。

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Connaught Place (a.k.a. Rajiv Chowk) is a major New Delhi landmark. Many international-brand shops have moved in there, and it is a popular place for young people to go shopping on weekends. Over at the Select Citywalk shopping center, even close to midnight fashionable folk are still dining and drinking.

But in another part of the city, around the Old Delhi Railway Station, you find the wretched of the earth. People wrapped only in a cloth lie curled up by the roadside, kept company by old dogs and flies. The many faces of this same Delhi cannot be described in just a few words.

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著名戰地攝影師Robert Capa曾說：「如果你的相片不夠好，那是因為你不够近。」觀察一個城市亦然。為此，我們邀請久居印度的媒體工作者、學生、舞者、華語老師和服務於印度企業的台灣人，從日常的縱深，分享她們眼中的印度。

踏入印度，近身觀察

尤芷薇22歲那年，大學剛畢業，選擇到印度的旅行社當實習生。住在逢雨必淹水的村子裡，月領16,000盧比，超乎想像的環境，讓她幾乎打算收拾行李打道回府了。但當初申請了一年的工作簽證，她決定把一年待滿，辭了工作，至少玩一圈再回家。為籌措旅費，她上網找華語教學工作，沒有教學經驗的她在履歷上特別註明「只教高階華語」；沒想到香港鳳凰衛視台也在印度徵求「能在鏡頭前說中文的人」，誤打誤撞，供需之間，竟然巧妙地結合了。

王潔予是教育部第一批派駐印度的華語老師，她對印度沒有太多的想像，只是想觀察與台灣有什麼不同。剛到印度時，她以為吃國際連鎖的Subway衛生安全無虞，卻不知問題出在洗滌的水源，拉了三個月的肚子；但她轉念一想覺得開心，因為體重回到高中時期久違的數字。「Incredible India」是她覺得對印度最貼切的形容。

原本學美術的邱琬筑，原初來印度是為了學畫Mehndi（印地語，手繪紋身），卻因緣際會地進了最悠久的Shriram Bharatiya Kala Kendra（印度傳統音樂及舞蹈專業機構），開始學跳卡塔克舞。每天規律的修習瑜珈、練舞、上課，這樣的日子已經七年多了。

李怡靜曾在國際展覽公司工作，為了去德國打工度假，學了德語，修了華語師資課程。為累積實務教學經驗，找到印度學生做語言交換，學生建議她到印度教華語。她先在印度的農業NGO教華語，之後轉職到印度德里機場的免稅店，印度給她的啟發是「凡事都有可能，何不一試。」

鄭欣妮在25歲那年踏上印度，在NGO服務，婦女和孩童是她關注的議題，為了溝通，她學



◇（上圖）尤芷薇（左）和鄭欣妮（右）在印度生活得優遊自在。
◇ Yu Chih Wei (left) and Cheng Hsin-wei (right) live carefree, cheerful lives in India.
◇

（右圖）古老的國度，一石一磚都有故事。
In this ancient land, every brick and stone tells a story.

了印地語（又稱北印度語，與英語同為印度的官方語言，亦是印度人最廣泛使用的語言），融入印度當地生活。結束工作後，她繼續留在尼赫魯大學當學生。印度的節奏讓她優遊自在，在印度最重要的學習是「心裡有什麼話，一定要講出來。」

隻身到這個多元、複雜，又有神邏輯的國度，許多人欽佩她們的勇氣，而尤芷薇則解釋，她們只是剛好處在一個人生階段，這個時機點轉向「來印度」的交流道，比其他人輕鬆一點而已。而且來印度不能想太多，想太多也不會來印度；一旦留下來了，就是被印度選擇的人了。

The famous war photographer Robert Capa said, “If your pictures aren’t good enough, you aren’t close enough.” The same applies to observing a city. To this end, we invited several Taiwanese who have lived in India for a long time—a media worker, a student, a dancer, a Chinese language teacher, and a person working in an Indian enterprise—to share their views of India, based on their deep experience of daily life there.

Up-close observation

The year that Yu Chih Wei turned 22, having just graduated from university, she chose to come to India to work as an intern at a travel agency. Living in a village that flooded every time it rained and earning Rs16,000 a month, she decided to stick it out for the whole year and then to travel around for a while before going home. To raise money to travel, she went online to look for a job teaching Chinese. Little did she expect that the Hong Kong television station Phoenix TV would be in India recruiting “people who can speak Chinese on camera,” and quite by accident, everything magically came together and she became a TV reporter.

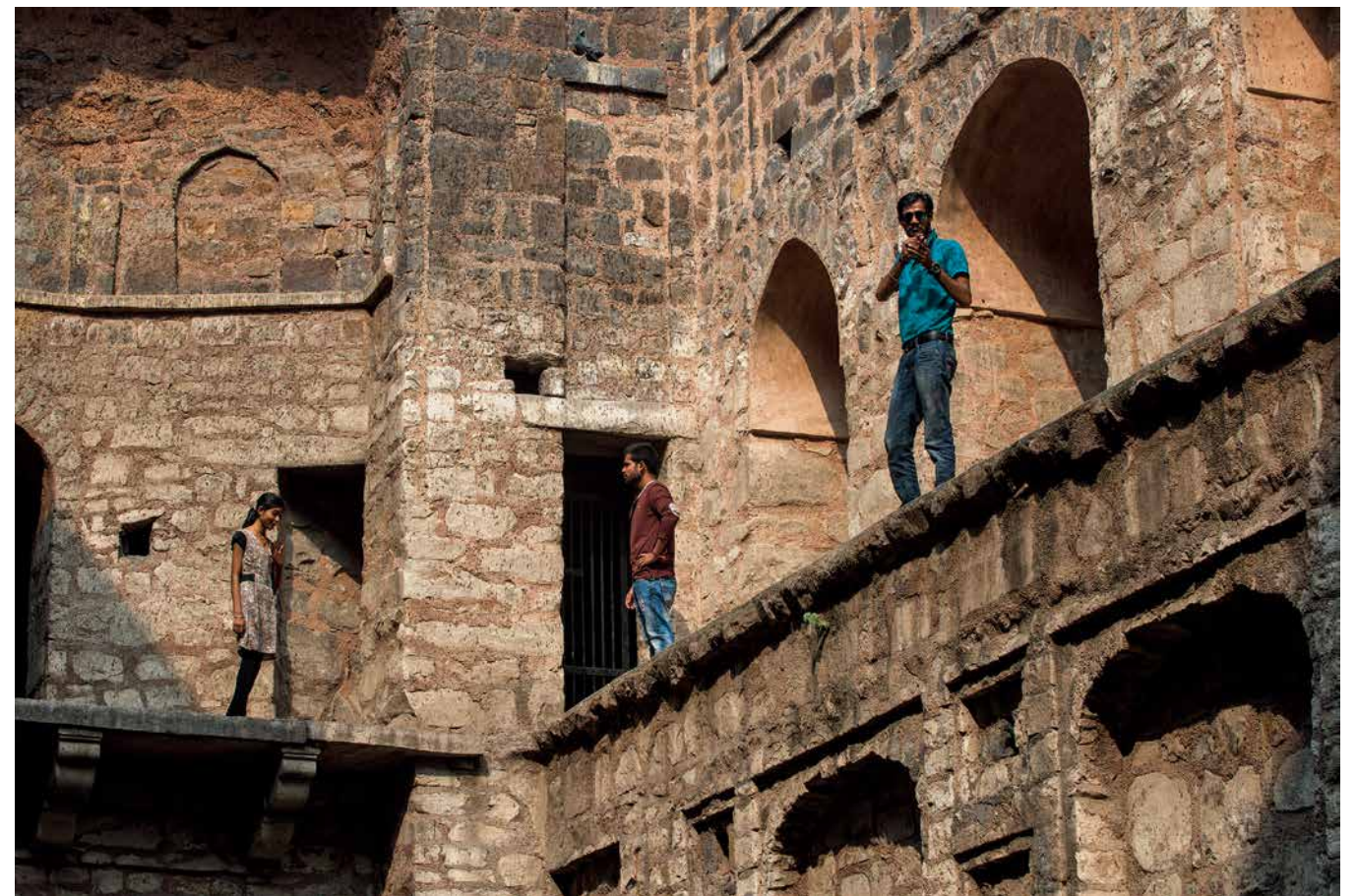
Wang Chieh-yu was one of the first group of Chi-

nese language teachers sent to India by Taiwan’s Ministry of Education, and she wanted to see how the country was different from Taiwan. After arriving there she had diarrhea for three months, but thinking about it later she was happy, because her weight had gotten back down to a level it hadn’t been since high school. She feels that “Incredible India” is the most fitting description she can find for the place.

Wanda Chiu, who originally studied fine arts, first came to India with the intention of studying Mehndi (henna tattoos), but due to happenstance she began to learn Kathak dance instead. Every day she practices yoga and dance and attends class, as she has done for more than seven years now.

Li Yi-ching formerly worked for an international exhibition company. On coming to India, at first she worked teaching Chinese for an agricultural NGO, then later transferred into the duty-free shop at Delhi Airport. The revelation that India has given her is, “Anything is possible, so why not give it a try?”

Cheng Hsin-wei came to India when she was 25 and worked in an NGO. After that job was over, she remained as a student at Jawaharlal Nehru University.



民主之國、善於溝通

初到印度，旋即能感受到印度是個健談、什麼都能聊的民族。滿街的人力車，停等紅燈時都能攀談兩句，在捷運上也能與一同擠成沙丁魚的旁人聊天。印度人不僅善於社交，對他們來說任何事情、任何規矩都可以談，從購物到搭車，不管語言通不通，闡述自己的意見對他們來說是「溝通」，是一件很重要的事情。

鄭欣妮回憶當初被派駐在印度中部推動NGO的計畫，同事不會講英文，她則不會講印地語，溝通成了大問題。又因印度人能言善辯，在組織中鄭欣妮顯得特別安靜，卻反被同事認為她有話不說，讓大家很困擾。

到尼赫魯大學後，鄭欣妮更見識了學生的直言無諱、暢所欲言。「在台灣我們自詡很民主，以為每次的投票順利就是民主，但是其實我們的生活中是很不民主的，像學生上課不敢反抗老師，不敢討論，這些都是例子。」在印度校園內，當學生對學校的政策有意見，都直接的表達，訴諸行動罷課、包圍行政大樓，對於學校不合理的規定，甚至可以上法庭跟校方爭論。

The most important thing she has learned in India is, "You have to say whatever is on your mind."

A lot of people admire these young women's courage for having come by themselves to this diverse, complicated country, a land with a logic that often seems odd to foreigners. But as Yu Chih Wei explains: "It just so happened that when an opportunity to come to India presented itself, we were at a stage in our lives that made the decision easier than it might have been for others."

Democratic and communicative

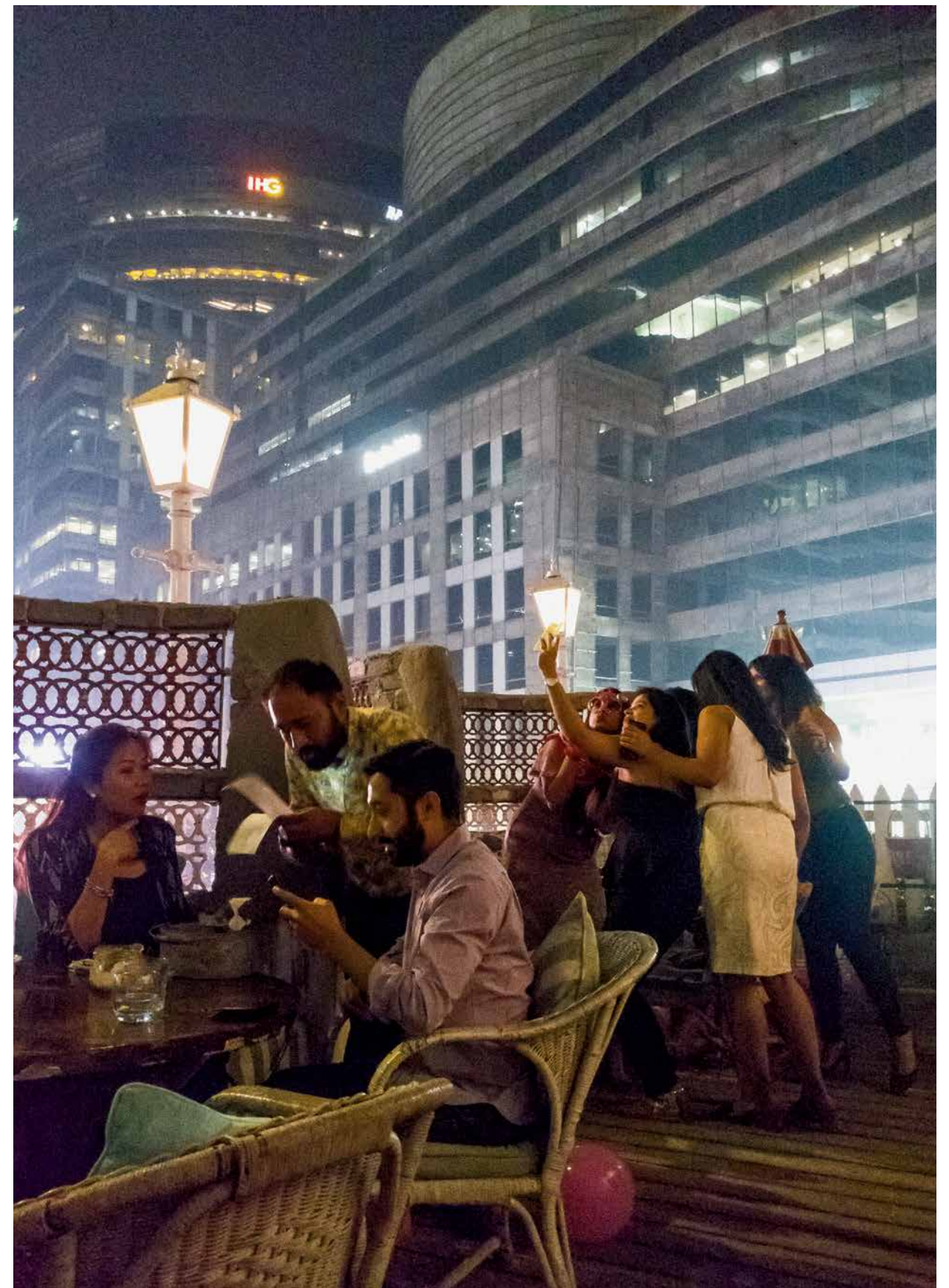
Soon after arriving in India you can feel that this is a place where conversation is valued, that Indians are people who can talk about anything. The drivers of the ubiquitous tricycle rickshaws are able to chat a bit when stopped at a red light, and you can always talk to the person next to you on the metro where you are packed in like sardines. For Indians, expounding your own opinion is "communicating," and it is a very important matter.

Cheng Hsin-wei recalls that when she was first assigned to promote an NGO project in central India, her co-workers couldn't speak English, and she couldn't speak Hindi, making communication a big problem. From her silence her co-workers got the mistaken idea that she had something on her mind that she wasn't willing to talk about, causing complications for everyone.



◇ (左圖) 李怡靜說，印度有魔力讓你發現自己不一樣的價值。
◇ Li Yi-ching says that India has a magical power that lets you discover different things of value in yourself.

◇ (右圖) 印度中產階級興起，消費能力不可小覷。
◇ (right) India's middle class is on the rise, and its consumer power should not be underestimated.





一體兩面，王潔予則以為，在印度每個人都堅持執行發表意見的權利，但強調溝通的背後，結果是印度決議事務的過程極端冗長，造成行政效率緩慢，也是眾所皆知的事實。

台灣和印度兩地對「表述意見」的態度更是截然兩極，當有意見相左時，台灣人總是顧及顏面、怕傷和氣，不敢明說，但印度人在爭得面紅耳赤後，卻能一笑泯恩仇。

鄭欣妮說：「他們這樣比較好，因為台灣人都不說出來，大家都在猜，就會產生更多的誤會，把情況搞得更糟糕。」

尤芷薇補充：「把話說出來不一定要改變，而是理解對方到底在想什麼。就算最終雙方還是無法達成共識，可是至少我理解你的想法，而我也同意你的不同意。」

表達不同意見也是一種溝通的方式，印度在這方面展現的包容性與素養，能開啓我們對溝通的多元討論與想像。

包容之地，總有彈性方案

在印度捷運上不時可見，原本只有5人座的座

位，硬是塞入8個人；印度人排隊也是緊挨著前人，幾乎只有一張紙片的距離。在印度，人與人的距離極近，對彼此的包容也極大。

從台灣來印度學舞的邱琬筑，與舞蹈老師同住一屋簷下，生活難免有爭執衝突，「在台灣的話，如果跟老師吵架，那老師日後的態度就有不一樣了，會心有疙瘩；可是印度人不會，他們對事不對人，吵完架隔天就沒事了。」這是邱琬筑覺得很有趣的地方，發生衝突時，在台灣往往就形同陌路了，但在印度則不同。

在專業領域上，邱琬筑也觀察到，印度人面對事情總是抱持積極鼓勵的心態，「以台灣人的身分在印度學卡塔克舞，他們的反應都很正面，這會讓人無形中被提升。」採訪的隔天，我們約在公園裡拍攝，就有3組印度人大方地過來向邱琬筑致意，誇讚她舞跳得極好，印度人總是不吝於讚美表揚，也當場應證了她的話。

而在這個貧富差距極大、路有凍死骨的國度，生活勢必遭逢許多苦楚，但他們總是用「All is well」帶過，以樂觀的耐心等待轉機。印度的時間有特殊刻度，急不得，也快不了。經過6年的

◇ 在這土地上生活的人們，有一種豁達、一份樂觀，
◇ 一種對天命不得不接受的沉靜。
◇ The people of this land exude a calm optimism and
generosity of spirit that spring from the idea that one
can't but accept fate.

After getting to Jawaharlal Nehru University, Cheng witnessed even more how direct and unrestrained students are about talking, and how freely they express themselves. "In Taiwan we boast that we are very democratic, assuming that smooth elections are democracy, but in fact in daily life we are very undemocratic. For example, students don't dare to contradict their teacher in class, and don't dare to discuss things."

There is another side to the coin, says Wang Chieh-yu. In India everyone insists on their right to express their opinions, but this emphasis on communication results in long-drawn-out decision-making processes, making Indian administration notoriously inefficient and slow-moving.

Attitudes toward this aspect are radically different in Taiwan and India. In Taiwan, when there is a difference of opinion, Taiwanese generally worry about upsetting harmony, and don't dare to clearly express themselves. But in India, even after a ferocious argument, people can sweep away all bad feelings with a smile. Cheng Hsin-wei says: "Their way is better, because Taiwanese don't say clearly what they mean, so everybody has to guess, which produces even more misunderstandings and makes the situation worse."

Yu Chih Wei adds: "Saying what's on your mind doesn't mean you have to change the other person's point of view. It's all about understanding what the other person is really thinking."

Expressing different opinions is a form of communication, and India inspires us to diverse discussion and speculation about communication.

Land of tolerance and flexibility

On the Indian metro you can often see eight people squeezed into a row of five seats. In India, interpersonal distance is extremely close, and mutual tolerance is extremely high.

Wanda Chiu, who came from Taiwan to India to study dance, lives under the same roof as her teacher, and in





◆ 街頭是小販謀生的場所，
◆ 也記錄著庶民生活一時一刻。
◆ Places where small street vendors gather to ply
their trade reveal moments in the daily lives of
ordinary people.

洗禮，王潔予學到「事緩則圓」，稍等一會兒，事情總會自然而然走向該去的方向。

除了快不了，印度的彈性和神邏輯，也妙到不可言喻。李怡靜驚訝於印度企業對於打卡遲到的容忍時間高達兩個小時。而印度人的工作習性與思維邏輯，也是台灣少見的。他們很愛挑戰常規，要讓印度人願意乖乖執行交辦的工作，前提得先說服他，讓他信服於你。印度人有許多想法，很愛問為什麼。這在外人看來，或許很難管理，但有時候他們也會冒出好的提議。

在這思維背後，尤芷薇提出一個印地語字彙「jugaad」，翻譯成中文近似於「替代方案」。印度人不喜歡遵守既定的SOP，當然也跟現有的環境有關，因為總有太多不可預測的事情會發生，包括在菜市場裡撞見羊隻，上班路上遇到牛群擋路。當問題發生時，印度人總能迅速提出方案B、方案C，沒有任何事情是非怎麼樣不可的，這也是他們彈性很大，危機處理能力很強的印



their daily life disputes and conflicts are unavoidable. "In Taiwan, if you have an argument with your teacher, after that the teacher's attitude will change, and there will be an awkwardness between you. But Indians aren't like that. They focus on the issue, not the person, and the day after you've argued everything is all right again."

In specialized fields, Chiu has observed, Indians always maintain a proactive and encouraging mindset. "As a Taiwanese in India studying Kathak dance, their reactions have all been positive, and that intangibly lifts a person up."

In this country where the gap between rich and poor is vast, there is necessarily a lot of misery in life. But they always get through it saying "All is well," waiting with patient optimism for a chance to turn things around. In India there's no point in trying to do things too fast. After six years of experience, Wang Chieh-yu has learned that things turn out best when handled slowly.

Besides not rushing things, the flexibility and the logic (which often dumbfounds foreigners) of India are amazing. If you want an Indian to willingly do a job that you have given him, the prerequisite is that you must first convince him, so that he has faith in you. Indians think about things a lot, and love to ask "Why?"

Behind this way of thinking, Yu Chih Wei relates a Hindi word, *jugaad*, which, depending on context, means something like "alternative solution." That Indians don't

證。這些替代方案往往又是神邏輯衍生出來的，也使印度的解決方案總帶著一絲詼諧和幽默。尤芷薇說：「住在印度要有一定程度的幽默感，才能生存下來。」她的書中《去印度打拼，走進另一個世界的中心》舉例說，當店家沒零錢找你時，就用糖果替代，她遇過要找五盧比，小販卻給了她三盧比加兩顆糖，這是屬於印度的小幽默，也是屬於印度在地的替代方案。

機會之地，何妨一試

身為世界人口排名第二的印度，國土全球第7大，面積比台灣大91.37倍，同時也是一個充滿機會之地。

李怡靜說：「印度改變我、教會我的一件事情就是什麼都要去試試看。」

她隻身到印度教華語已是少數中的少數，因應中國經濟的興起，德里機場的免稅店也聘僱了數名母語為華語的員工，李怡靜就是其中之一。

進到印度企業後，李怡靜發現企業氛圍與台灣截然不同，台灣的職場環境中，制式化的SOP缺乏彈性，但在印度企業，只要員工有好的點子，公司通常願意給員工放手一試的機會。她想為台灣參展團爭取優惠方案，公司也二話不說的同意。

從嘟嘟車的車夫身上她也學到人生道理，印度車夫總是對觀光客獅子大開口，「這些嘟嘟車的司機也教會我，一趟車多喊價10~20盧比，有人搭車就算賺到了，為什麼不試試看？」這或許是個負面教材，但十足說明了印度社會「有試有希望」。

李怡靜逐步規劃自己在印度的未來，她帶我們走過背包客大街，那邊是她的地盤，有她熟識的店家，旅遊是她即將開展的事業，她一邊走一邊說：「印度讓我變得有自信了，它讓我覺得生活其實沒有那麼的複雜，不要想那麼多，不要害怕不成功，就放手去試試，不成功又怎麼樣呢，起碼你嘗試過了。」

而這樣的可能性也發生在當年初出社會的新鮮人尤芷薇身上，22歲那年誤打誤撞的成為駐外記者，27歲就已是台灣駐印度最資深的記者。尤芷薇解釋，台灣的記者想爭取外派的機會，至少得有10~15年的資歷；但是來到發展中的印度，讓她有機會遇到一個本來不是她的機會。



從邱琬筑的舞姿就能感受到她在印度活得多自信。
Wanda Chiu's dance postures betray the self-confidence that she has gained from her life in India.

她身上發生的一切都不在她的計畫中，但印度就是這樣一個快速崛起的國家，提供機會給有意一起追夢的人。

走一趟印度，也許你也會如我所見，看見印度的貧窮、文盲和衛生問題，但是更多非物質、精神上的感觸，能让你收穫更多。

尤芷薇說，在印度她學會成為一個有彈性、有幽默感的人，她在印度找到自在，找到伸展的舞台，在台灣被認為有點怪的自己，來到這邊大鳴大放。

王潔予說起印度的生存之道，要永遠保持懷疑的態度，自己去看，自己去驗證。

李怡靜說，印度有魔力讓你發現自己不一樣的價值。

鄭欣妮欣賞印度人的樂觀：過多的擔心沒有用，還不如相信一切會更好。她也把勇敢說出自己心中的話，當作每日的練習。

不需言語，看著邱琬筑的舞姿，就能感受到她在印度活得多自信。 □

like to follow existing standard operating procedures is of course connected to the environment, because there is always something unpredictable coming up. When problems occur, Indians can always rapidly propose “Plan B” or “Plan C,” and there is nothing that has to be done in one certain way. These alternative solutions are often the product of flexible, out-of-the-box thinking, and they generally carry a thread of jocularly and humor. Yu Chih Wei cites an example from her book *Go Make Your Way in India, Enter an Alternate Center of the World*: When a shop owner has no coins to make change for you, he uses candy instead. This is part of India’s sense of humor, and one of India’s local “alternative solutions.”

Land of opportunity

India, the world’s second-largest country by population and seventh largest by land area (over 90 times the size of Taiwan), is also a land of opportunity.

Li Yi-ching says: “India has changed me. One thing it has taught me is that you have to give everything a try.”

After joining an Indian enterprise, Li discovered that the corporate atmosphere was markedly different from

that of a Taiwanese company. In the workplace environment in Taiwan, there is no flexibility from standardized operating procedures. But in Indian firms, if an employee has a good idea, the company will normally be willing to give them a free hand and a chance to try it out.

“I’ve also learned something from the tuk-tuk drivers. If they name a fare ten or 20 rupees over the odds for a trip, and someone is willing to pay it, then they earn more,

so why not give it a try?” Perhaps this is a negative lesson, but it very much illustrates the idea in Indian society that when you try there is hope.

Li is now preparing to start her own travel business. “India has given me self-confidence. Don’t think too much, don’t be afraid of failing, just let go and try. If you aren’t successful, so what? At least you tried.”

This kind of opportunity also came to Yu Chih Wei, who back then was a fresh face just entering the world of work. For a reporter in Taiwan to get overseas assignments takes at least ten to 15 years of seniority, but in coming to developing India, Yu was able to find an opportunity that she wasn’t really entitled to at that time. As a rapidly emerging country, India is just the kind of place that provides these kinds of opportunities to people who are willing to follow their dreams.

If you should take a journey to India, perhaps like me you will see India’s poverty, illiteracy, and public health problems. But you will get far more out of it in the way of non-material, spiritual thoughts and feelings.

Yu Chih Wei says that in India she has become a flexible, humorous person. She has found peace of mind, and a stage on which she can stretch herself. Yu, who was considered a little weird in Taiwan, found she was able to express herself freely in India.

Wang Chieh-yu offers this tip for living in India: you should always maintain a skeptical attitude, and see and verify things for yourself.

Li Yi-ching says that India has a magical power that enables you to discover different things of value in yourself.

Cheng Hsin-wei makes a point of practicing daily the art of courageously saying what is on her mind.

And with Wanda Chiu, there’s no need for words—seeing her dance postures, you can feel how confidently she lives in India. □

(Cathy Teng/photos by Chuang Kung-ju/
tr. by Phil Newell)